805 sequence is repeated. Completion of life through the entire
791 cycle is a primary factor supporting the stress on the six-
805 tieth birthday for any person who lives longer than a full cycle is considered to have been necessarily favored by the gods. This belief in god's favor applies to males and females alike. The sixty-year cycle results from the interaction between three sets of factors which are each a complex religious concept with exceedingly intricate complexities and ramifications. Although each will be discussed briefly below in turn, it must be realized that little more than a cursory examination is offered.

805 The first set is related to the Chinese view of the
812 world as if it were bipolar for not only does everything have its opposite, opposites are both necessary and complementary to each other. "These opposites tended to merge into each other and even to become each the opposite of its former self" (Thompson, 1969:3). One of these principles, yang, stands for activity, light, heat, dryness, hardness, and masculinity; the opposite, yin, for quiescence, cold, darkness, humidity, softness, and femininity (Bodde, 1951: 21).

812 The eternal interaction of the above two general
82 principles, the yin and the yang, produce the wu hsing (five
805 primary elements): fire, water, earth, wood, and metal (Bodde, 1951:21-2). The Chinese word hsing, which sinologues have usually translated as element, is actually a

805 verb meaning to walk, to go, to act and therefore, perhaps
812 better translations of wu hsing might be the "five opera-
82 tional qualities" (Thompson, 1969:4) or the "five movers" or "five agents" (Carroll, 1963:8). Correlated with the five elements are a number of other five-members sets such as directions, notes, colors, tastes, odors, sacrifices, organs, etc. The five elements produce the t'ien kan (ten celestial stems), a yin and yang form of each element. It has been suggested that perhaps the ten celestial stems were once employed for counting the days of a ten-day week (Carroll, 1963:12), but if true, the knowledge has been lost in Sanlei Ts'un.

The third set of important categories are the ti chih (twelve terrestrial branches). There are also many correlations with the twelve branches and a number of twelve-member sets such as the compass points, tones of a quasichromatic
805 scale, etc. (Carroll, 1963:13). However, the most popular
812 correlation is with the twelve animals, in order: Rat, Ox,
825 Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Cock, Dog, and Pig. The odd-numbered items are considered to be yang and the even-numbered, yin.

805 "The chia-tsu cycle of sixty terms is made up by
82 combining the stems and branches so that each of the yang (odd-numbered) stems occurs once with each of the yang branches and each of the yin (even-numbered) stems occurs once with each of the yin branches" (Carroll, 1963:16).